studied remarked on the discomfort of the rustic north. Many people in Matsuda thought the people of the northern district more honest than those of the south. This attitude is partly due to knowledge of crime in Naha. Direct or personal knowledge of other islands of the Ryukyus is exceptional. Few people know more than travelers' tales about Yaeyama, Miyako, or Amami.

Men are better informed about current events than the women. Women do not participate so much in social life, nor do they read so much. Conversations at small gatherings are often on a very serious level. A local antiquarian telling of vanished customs and conditions has a very attentive audience. So has a returned traveler from Japan. These people have a sense of history, curiosity, and respect for knowledge and education.

3

Village Co-operation

One of the most important things to learn about a culture is the nature of its co-operative endeavor. It is useful knowledge in understanding the transition zone between individual and family living and participation in community activities. In these communities, co-operation involves considering the relation of families resident in the village to one another, to their community organizations, and to local government. These relations are stronger than the tie of an individual to an extended family. The nature and the limitations of co-operation can best be described by pointing to examples from each of the villages.

In Hanashiro, mutual help is mainly found, as one might expect, among close and distant relatives of the same family of families related by marriage, who are living in the village. There are extended family ties, which may involve several villages, but this does not mean that tasks are done co-operatively within the extended family. It is uncommon to go to another village to help a relative with his harvest or his housebuilding--and the distance would increase the unlikelihood. Immediate ties to friends, relatives, and neighbors are stronger than those to the more distant members of the extended family.

Within the village, organized co-operation is not conspicuous. Help is given in the form of labor not in money. There is no accounting on a reciprocity basis. At any harvest time--the rice harvest is usually the most urgent--a relative, neighbor or friend may help one day and receive the same aid on the following day. The whole village does not turn out to help each farmer in turn until the crops are in. This work is done by individuals or by very small groups. Since the nature and the amount of help is known and acknowledged, no bookkeeping is needed or desired. The closest approach to villagewide help to an individual family occurs in housebuilding. All residents of the